

Chapter 1

After falutation, 4. hauing acknowledged the graces of their Church, 10. he dehorteth them from their Schifmatical boafting againft one another in their Baptizers (telling them that they muft boaft only in Chrift for their Baptifme) 17. and in their Preachers, who had the wifedom of words: telling them that it is the preaching of the Croffe, whereby God faueth the world, and wherin only Chriftians should boaft: 26. feeing God of purpofe chofe the contemptible, that fo himfelf might haue the glorie.

The 1. part.
Of Schifmes
that were about
their Baptizers
& Preachers.

Paul called to be an Apoftle of IESVS Chrift, by the wil of God, and Softhenes a Brother, ² to the Church of God that is at Corinth, to the fanctified in Chrift IESVS, called to be Saints, with al that inuocate the name of our Lord IESVS Chrift in euery place of theirs and ours. ³ Grace to you and peace from God our Father and our Lord IESVS Chrift.

⁴ I giue thanks to my God alwaies for you for the grace of God that is giuen you in Chrift IESVS, ⁵ that in al things you be made rich in him, in al vtterance, and ⁶ in al knowledge, (as the teftimonie of Chrift is confirmed in you,) ⁷ fo that nothing is wanting to you in any grace, expecting the reuelation of our Lord IESVS Chrift, ⁸ who alfo wil confirme you vnto the end without crime, in the day of the comming of our Lord IESVS Chrift. ⁹ God is faithful; by whom you are called into the focietie of his Sonne IESVS Chrift our Lord.

¹⁰ And I befeech you, Brethren, by the name of our Lord IESVS Chrift, that you al fay one thing, and that there be no schifmes among you: but that you be perfect in one fenfe, & in one knowledge. ¹¹ For it is fignified vnto me (my Brethren) of you, by them that are of Chloe, that there be contentions among you. ¹² And I meane this, for that euery one of you faith: ^aI certes am Paules, & I Apollo's, but I Cepha's, and I Chrift's.

^a The beginning of al Schifmes is ouermuch admiring & addicting mens felues to their owne particular Maifters.

13 Is Christ deuided? Why, was Paul crucified for you? or in the name of Paul were you baptized? 14 I giue God thanks, that I baptized none of you, but Crispus and Caius: 15 left any man say that in my name you were baptized. 16 And I baptized also the house of Stephanas. But I know not if I haue baptized any other.

17 For Christ sent me not to baptize, but to euangelize: not in wisdom of speech, that the crosse of Christ be not made void. 18 For the word of the crosse, to them indeed that perish, is foolishnes; but to them that are saved, that is, to vs, it is the power of God. 19 For it is written: *I wil destroy the wisdom of the wise; and the prudence of the prudent I wil reiect.* 20 *Where is the wife? where is the Scribe? where is the disputer of this world?* Hath not God made the wisdom of this world foolish? 20 For because in the wisdom of God the world did not by wisdom know God; it pleased God by the foolishnes of the preaching to saue them that beleue. 21 For both the Iewes aske signes, and the Greeks seeke wisdom: 22 but we preach Christ crucified, to the Iewes certes a scandal, and to the Gentils, foolishnes: 23 but to the called Iewes & Greeks, Christ the power of God and the wisdom of God. 24 For that which is the foolish of God, is wiser then men; and that which is the infirme of God, is stronger then men. 25 For see your vocation, Brethren, that not many wise according to the flesh, not many mightie, not many noble: 26 but the foolish things of the world hath God chosen, that he may confound the wise; and the weak things of the world hath God chosen, that he may confound the strong: 27 and the base things of the world and the contemptible hath God chosen, and those things which are not, that he might destroy those things which are; 28 that no flesh may glorie in his sight. 29 And of him you are in Christ IESVS, who is made vnto vs wisdom from God, & iustice, sanctification, and redemption: 30 that as it is written: *He that doth glorie, may glorie in our Lord.*

ANNOTATIONS

5 In al knowledge.) Obferue that the Apoftles neuer wrote their letters but to fuch as were conuerted to Chriftes faith before. For men can not lightly learne the Chrifitian religion by reading Scriptures, but by hearing and by the prefence of their Teachers, which may inſtruct them at large and particularly of euery Article, as clerely and breefly by letters they could not doe. Neither doth now any man learne his faith firſt but by hearing of his parents and Maifters. For if we ſhould when we come to yeares of difcretion, be fet to picke our faith out of the Scriptures, there would be a mad worke and many faiths among vs.

Faith commeth by hearing rather then reading.

29 Who is made.) He meaneth not, as our Aduerſaries captiouſly take it, that we haue no iuſtice, ſapience, nor ſanctity of our owne, other then Chriftes imputed to vs: but the ſenſe is, that he is made the Authour, giuer, and meritorious cauſe of al theſe vertues in vs. For ſo the Apoſtle interpreteth himſelf plainly in the 6. chapter following, when he writeth thus: *You be waſhed, you be iuſtified, you be ſanctified in the name of our Lord IESVS CHRIST and in the Spirit of our God.*

Chriſt is made our iuſtice, becauſe he is the Authour of the iuſtice in vs.